

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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PRICE TWOPENCE.

NOTES BY THE WAY.

We have received from Hay Nisbet and Co. (London) the late Archibald Hunter's 'Hygienic Treatment, for the Preservation of Health, and Cure of Disease without Medicine.' Mr. Hunter won a certain amount of fame as the proprietor of the Bridge of Allan Hydropathic Establishment, and with work in that direction we have strong sympathy. The Gospel of fresh air, pure water, and good fruit introduces us to the best of all trinities, concerning which all could happily agree: and, most assuredly, the men and women who preached and preach it (very much in the wilderness, at one time) have largely influenced the so-called 'regular practitioners.' There is not a profounder truth than that which is now dawning upon a sickness-haunted world—that the laws of health *are* laws; and that, in the solemn but beautiful and blessed demands of the laws of health, we may find our guardian angels. The true Spiritualism is not a fanciful, arbitrary, miracle-mongering thing, but is a John the Baptist ever going before 'the Christ that is to be': and that Christ is Humanity, purified, spiritualised, sane.

That great preacher, lately gone from us, David Swing, did much to save Chicago from its rather gross materialism. A Sermon by him, just reproduced, vividly shows how he did it. It is an Easter Sermon, with a rare blending of refined poetry and robust sense. He first compels us to get behind what we call *Matter* for the realities, and then, in a burst of sunshine, presents Science as the religious leader of the age. Yes, 'Science': that very power which seemed to threaten Religion. For Science is taking down the poor little stage on which the old religions enacted their childish dramas. The old religions humanised their limited, material, and earthy gods. But Science has both enlarged the stage and refined the drama. Science has made us follow everything into the Unseen. It has made spiritual Spiritualism possible. As Professor Swing said:—

All the great scientific students have in some manner confessed that there is something within the universe besides what they have found. While they were raising up a material world, which many feared would become a tower, from whose summit the sky could be invaded or pulled down, behold there arose silently a spiritual world whose height is above all other heights, whose shafts sparkle in infinity. The old dogmas of the Church used to fetter this spiritual God and His kingdom; they made the Divine Empire much like the kingdom of a Solomon or a Cyrus—the empire of a despot. From these chains it has been set free at last, and God and religion float out into immensity. Never had man a more spiritual religion than that of our period. This blessed result comes partly from the fact that science has beaten the dust out of it. God as a spirit can easily be here.

By this route we arrive at the splendid truth that Reason in man is revelation from this Spirit-God—the gradual manifestation of Mind: for Reason or Mind has no vital relation to Matter; though Matter may, in a way, manifest it. There is a gulf between the two which nothing can bridge, so far as we can see. As Mr. Herbert Spencer said of Tyndall, 'He was unusually conscious that all

physical inquiry leads to metaphysics; a great suggestion, and pure Spiritualism. Science and Religion are not at variance when rightly understood: but, at present, they stand on different sides of a mighty stream, but they bear witness to one another. And both Science and Reason point to the Unseen as man's true bourne. In this Sermon this truth is nobly set forth:—

Arguing from the spirit onward, reason asks for a second life. It says the greatest fact upon earth is that of mind. Man is evidently a child of the skies. Reason cannot contemplate him; cannot mark the brevity of his life and contrast that brevity with his powers and ambition; cannot note his love of existence; cannot count his tears; cannot behold his virtues, his love, his friendships without bespeaking for him a greater and a longer existence. Reason says an everlasting Father would want His children to be long lived. He would not hurry Christ and all the holy ones back to dust. Life so awful, so great, so blessed, ought to be long.

The Easter may have begun in the Church, but now reason comes on this holy day and asks for a part of the hymns and flowers. Science comes. It sees the gulf which only the Deity can explain. It bows and says to religion: Give me some of your lilies! Blessed period—that which at last will appear in our world, when reason and science and religion shall alike look upward and see all resplendent a world of human immortality and of God!

Why cannot we more often quietly rejoice in the vanishing of friends, when they are separated from the body which has only become a source of distress and pain? May we not cherish the hope that poor Humanity is moving on to the time when joy and 'death' will be greater friends? At present, we are sadly in the rough: but the days will come when we shall be refined into sensitive and happy harmony with the larger range which will include 'death' as one of its richest and deepest elements.

Perhaps our greatest help will come from a deeper realising of the actual and active existence of trusted and beloved friends and co-workers on the other side—a reflection which has been suggested by the arrival of the following from an old Spiritualist, who, in the days of gloom and pain, tried in this way to express his hope:—

EDEN EVERYWHERE.

From star to star, from sun to sun,
How sweet to rove with thee!
Death is the Heart's romance begun;
Work, the Heart's ecstasy.

For, back to Earth descending low,
We'll work in human hearts;
On Grief's pale cheeks make roses glow,
And smiles succeed to smarts.

Then never shall I ask again,
Why life to me was given,
My Paradise shall spring from pain,
Hell's key unlocked my Heaven.

The bard may sing how fairies glide
Mid floral Edens fair,
But, oh! while wandering by thy side,
Eden is everywhere!

There is nothing like having a good conceit of ourselves. The following was surely written by an Englishman. It is an ingenious description of the chief languages of the world:—

The Greek's a harp we love to hear;
The Latin is a trumpet clear;
Spanish like an organ swells;
Italian rings its silver bells;
France, with many a frolic mien,
Tunes her sprightly violin;
Loud the German rolls his drum
When Russia's clashing cymbals come;
But Britain's sons may well rejoice,
For English is the human voice.

But we cannot help wishing that 'this human voice' had a little more music, a little more civility, and a little more truth in it. 'Britain's sons' are often rather inclined to a tone which does not exactly make us 'rejoice.'

THE 'SOCIÉTÉ DES SCIENCES PSYCHIQUES' OF PARIS, AND THE 'PROPHETESS' OF THE ANGEL GABRIEL.

A new society for Psychical Research has been founded in Paris, on the initiative of the Abbé Brettes, Canon of Notre Dame. According to its constitution half of the members must be theologians of the Catholic Church, and the remainder lay members, scientists, medical men, journalists, &c. The society was founded about a year ago. Complimented on the progressive attitude thus assumed by the Church, the Canon replied that while the motto selected by the society expressed the desire to attain to 'the truth and nothing but the truth,' yet no fact elicited in their research could possibly come in conflict with their dogma, which remained their sheet anchor.

This society has no connection with the effort made by Mr. Myers, with the co-operation of the Countess of Caithness, some time ago; nor is it in any way associated with the now extinct 'Société de Psychologie Physique,' of which Dr. Charles Richet, M. Ribot, L. Marillier, M. Janet, &c., were members. Neither is it in any way connected with the group of scientists and specialists who stand behind the 'Annales des Sciences Psychiques,' which paper is the property of Dr. Dariex and Professor Richet, who are assisted in its management by M. de Rochas, Dr. Boirac, and Dr. Mangin. This Review is entirely independent, and has gained considerable influence and standing by the scrupulous exactitude displayed in its management with regard to its recording of the phenomena referred to. No society is associated with this Review. Dr. Dariex considers that the time is not yet ripe for any such enterprise. The policy of this Review is purely scientific. Facts are recorded with scrupulous care, but any tendency to formulate theories with regard thereto is avoided, as premature.

The most numerously supported popular effort recently made in Paris towards the study of the unseen aspects of the Universe, is that at the head of which stands 'Papus,' who leads quite a number of groups, in different centres, and which is represented before the public by the Review 'L'Initiation.' This society pursues the Kabbalistic system of study, of which Eliphas Lévi was a previous leader, and claims to represent the system of the magi of antiquity, by which relations with inner modes of being are supposed to be effected by means of a certain course of training and imparting of knowledge concerning unseen forces, and the possibility of man's setting in motion forces of an equivalent order and thereby entailing relation with the former. This may be described as an effort to force the door from without to within; or from the subordinate to the transcendent.

There remains also the staunch organ of the 'faith' Spiritualists, the 'Revue Spirite,' managed by the veteran champion, M. Leymarie, who holds a position similar to that which Mr. James Burns used to occupy in London. This Review represents a considerable body of subscribers, and with it is associated a publishing business and a library. But here also the effort to hold together an active experimental society has gradually had to be abandoned, the Parisian mental atmosphere not being sufficiently intense in its interest in spiritual questions.

From this state of apathy Paris woke up one day to find itself in possession of a *Vopante*, i.e., a seeress—Mlle. Couédon, who was announcing all sorts of wonderful prophecies. War

was to break out in the autumn, followed by revolution; the Seine would run with blood; public buildings would again be burned; the President would resign; a King coming from the North would be appointed. The Church, priests, and Jews would suffer. The British Empire would be dismembered in punishment for its greed of conquest.

M. Gaston Mery took the matter up in his paper, the 'Libre Parole.' The 'Temps' followed suit, then the 'Figaro.' The seeress 'caught on,' and accounts of her predictions, verified by the private people, ran through the papers. M. Mery published a little pamphlet at Dentu's (now in its thirteenth thousand), giving a summary of some of these verified predictions. All Paris ran to see her. Police had to be posted at the door of her house to keep back the crowd.

The 'Société des Sciences Psychiques' was on the alert. It appointed a commission to examine into the case, and the society rose on the crest of the wave of Mlle. Couédon's popularity. Three committees reported successively on the question—medical, psychical, and theological. The first affirmed that she was neither epileptic nor hysterical, but probably simulated. This report, presented by Dr. Hacks, was however objected to by the other medical members of the committee, who all refused to sign it. The second report, presented by Dr. Le Chesnay (author of 'Transcendental Psychology'), affirmed that she had given proofs of clairvoyance which could not be explained by existing scientific knowledge. The third and final report, presented by the president, Canon Brettes, decided that if there was inspiration in her case it certainly was not of divine origin. The control spoke in disrespectful terms of the Pope, the Cardinals, and the Church, which proved that the inspiration must evidently be of a diabolical order, and could not pertain, as claimed, to the Archangel Gabriel. It was evident that the Angel Gabriel, who only appeared once to the Virgin Mary, for a few minutes, would not hold himself at the beck and call of Mlle. Couédon, to answer trivial questions from morn to night, making mistakes and allowing himself to be misled and cornered by common-place mortals. As this influence assumed the name of an archangel and spoke often haughtily and in offensive terms of religion, condemning the Church and formal ceremonials while excusing Freemasonry, it was evident that it must emanate from a demon; at least, if not a demon, it undoubtedly spoke as a demon would do, and certainly diabolical inspiration would explain and account for all the phenomena produced, such as thought reading; vision at a distance; prevision; all of which faculties were well known to be included among the abilities of the demon, while it would also coincide with the fact that Mlle. Couédon had lived in a surrounding of sorcerers (referring to Spiritualists) from which such an influence might be expected to emanate.

It was pointed out that diabolical 'inspiration' is not identical with 'possession,' the distinguishing symptoms of which, several priestly members affirmed, consisted in being 'possessed with tongues,' i.e., speaking in foreign languages, and this test the control had always refused to submit to, thereby displaying the proverbial slyness associated with the presumed diabolical source.

This report was voted unanimously, no lay member raising any objection. A question was put as to why this demon was not exorcised. Because that could only be done with the consent of the subject, and Mlle. Couédon had always refused to submit to exorcism. (M. Mery gives a case in his pamphlet, in which a priest went to the medium with the intention, apparently, of performing this rite, but came away with tears in his eyes.) It was pointed out that the influence of the control had led to a conversion to the Church in one case. But this was only one of the many cases, it was replied, in which the crafty one had performed miracles in order to attract other dupes in greater number. The same explanation applied to another objection raised that the control had wrongly accused a visitor of atheism, and that in condemnatory terms. M. Mery gives several instances in his pamphlet in which the control urges prayer to be made to the Virgin Mary. This was overlooked, but had it been raised, presumably it would have been similarly classed as demoniacal craft.

On paying a visit myself to Mlle. Couédon, I found a quiet young lady of about twenty-six, with clear, frank, blue eyes, living in an unassuming middle-class home, the door of which was opened by the mother. The family used to frequent the house of a medium, I learned, Madame Orsa. About a year ago Mlle. Couédon found herself suddenly controlled by an

influence which spoke through her, giving the name of the Angel Gabriel. Mdle. Conédon passes under control into the secondary state without any spasmodic contractions; the eyes close partly, showing only the whites; the voice alters, the mode of expression assumes a rhymed form, each line ending with *é* or *er*. When re-awakened into her normal state she knows nothing of what has transpired in the secondary state.

Some statements were made with regard to occurrences of a personal nature, pertaining to the future. I said that I had not come there for personal matters, but wished for information with regard to the control; when he had lived on the earth, what intervening states he had since traversed, the state now occupied by him in the Universe, and by what process he communed with and through his human instrument. To these questions no satisfactory reply was given. He had never lived on the earth; he was a messenger sent by God in time of trouble. Personal matters were then again reverted to, and the influence was suddenly withdrawn.

As the medium is entranced, it follows that the prior link, or intermediate through whom the current is switched, and whose mental qualities are transferred and represented through the subject, is also entranced. That the consciousness of the intermediate functions in an abnormal state is shown from the fact of the representation of an abnormal state being entailed in the medium. The intermediate may, perhaps, be normally in a somnolent state, and only wake up while under the stimulus of the current which connects him up with the medium; or the intermediate may occupy a higher state, and be normally conscious, but becomes 'induced' into a secondary, or abnormal state under the action of the current, entailing connection with the medium, flowing through him.

The message transmitted by the real operator through this intermediate becomes tintured, coloured, conditioned by the preconceived notions existing in the mind of the latter, which consequently are carried to and reflected through the medium, in this converted and imperfect manner. Not understanding the process, and finding himself in an abnormal state, *i.e.*, speaking through a physical instrument, he may perhaps imagine himself to be a Divine messenger; and having evidently heard of the Angel Gabriel during his earth life, he may think himself (while in that abnormal state) to be that Angel. The question arises, however, as to whether this imagining may not possibly be based on 'suggestion' caused by the current, in its primary source perhaps emanating from an operator pertaining to the 'Gabriel' hierarchy. But, if so, the fact of its having to flow through this intermediate relay, distorts its original quality and content, and it is the qualities presented by its reaction in the intermediate relay which are transferred to the human subject and represented (as in 'suggestion') through her. The quality-content of this current is, however, again coloured and conditioned in its reaction in and through the human instrument. And it is these facts, entailed in the process of transference or transmission, which may account for the mistakes, failures, &c., made on some occasions. But these experiences must pertain to a secondary or hypnotic memory-chain in the intermediate, as similarly they do in the human subject, who knows nothing of them when she re-awakens in her normal self.

In spite of the high-sounding name of her control, Mdle. Conédon, as far as could be judged in my short interview, is far from being comparable as a medium with Miss Dora Hahn, of New York, or Mrs. Slosson, of Chicago.

Q. V.

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* Gabriel is a Kabbalistic term, and refers to one of the elements of the Zodiac, &c.

PHYSICAL PHENOMENA.

Among the many examples of physical phenomena I have been privileged to witness, some of which I have given an account of in the pages of 'LIGHT,' one of the most remarkable was a séance with the Brothers Davenport, of which, as it differs from anything I have ever experienced or heard of, I will give a brief account, as it seems to me well worthy of being placed on record.

At the conclusion of a séance at the Hanover-square Rooms, Mr. Guppy and I, accompanied by the Davenport mediums, walked to Mr. Guppy's residence in Great Marlborough-street, and were taken by him to a large room, detached from the house, at the back of the premises, used for a sculptor's studio. Further to the rear was a small room, which we understood Mr. Guppy had had built for experimental purposes. Mr. Guppy was of a scientific turn of mind, and had studied chemistry at King's College under Professor Miller, but as the room gave no evidence of chemical appliances I conclude it was simply used for experimental purposes with Mrs. Guppy, in his spiritual investigations with that remarkable medium.

In the centre of the studio was a billiard table, and on this we placed our hats and overcoats, &c. This done we took our seats in the dark séance room, thinking to have a quiet chat over a little whisky and water which our host had placed on the table. Some cigars were also provided, but I think Mr. Guppy was the only one of the four who lit up. We had not been seated long when there was evidence of the presence of spirits, and it was suggested that the candle should be put out, which was done, and Mr. Guppy's lighted cigar was soon seen floating about high in the air. The voice of 'John King' was then heard, by which it was understood that he was assisting his mediums to the drink that had been provided. It now came to my turn, and the words 'Here, Cooper!' in a gruff, bass voice, sounded in front of me. I took the glass that was placed in my hand, and finding but little in it, said, 'John, you haven't given me much,' and, before I could drink, the glass was taken from my hand. In a very short time it was returned, 'John' saying, 'Does that suit you?' I now found the tumbler about half full, the whisky and water being in suitable proportions. A conversation now took place, in which the spirits joined, and noises were heard in the billiard-room, which induced Ira Davenport to ask what was going on there. 'You will see presently,' was the reply. After a time the candle was re-lighted, and we carried it into the room where the billiard-table stood, and were surprised to find a considerable displacement of things, and something we had left behind came flying on to the table. In the pockets the billiard cues were stuck, and our hats placed on them, and when we were about to go out we found a heavy step-ladder lying at the foot of the doorway. The doors opened inwards, showing that the folding steps must have been placed in position by some power inside the room. On leaving the room, and going across the small yard that led to the house, a flower-pot was thrown from a window-sill above, but did us no injury.

Such manifestations of spirit-power have their use in establishing the fact of their being the work of human beings, and upsetting the various theories that have been suggested to account for them. What took place in the little séance room was just as if another man and woman had joined our party, evincing all the characteristics of humanity, talking as we do, addressing me, as they always did, familiarly as 'Cooper,' Dr. Ferguson as 'Ferguson,' and Mr. Guppy as 'Guppy.' They dearly loved a joke, said smart things, and were at times witty.

I consider the phenomenon of the 'direct voice' as excelling all others in proving the identity of the communicating intelligences, and no one who heard 'John' and 'Kate,' and held a conversation with them, could fail to get a good idea of their character and the motives that prompted their utterances. Dr. T. L. Nichols, who had, like myself, several opportunities of holding converse with the spirits that controlled the Davenports, gives in 'Supramundane Facts in the Life of the Rev. J. B. Ferguson,' an account of his experience with these remarkable mediums. In speaking of his first experience with the 'direct voice,' after describing the circumstances under which it took place, and disposing of the idea of ventriloquism, Dr. Nichols says: 'The voice was that of no person I had ever seen. It was that of a plain, sensible, common man, rather below the middle-class in culture, but earnest and, if one could so pronounce from a voice, honest. If, the room being dark and

the door unlocked, a stranger had entered and spoken in the same way, I should have considered him a plain, practical, earnest, well-meaning man, who might be a master mechanic, mariner, or man of business in any similar occupation. . . . I am as certain as it is possible to be of any fact whatever, that the voice, distinctly heard in conversation of ten or fifteen minutes' duration, was not that of any one of the only five persons present.' Such is the estimate formed by Dr. T. L. Nichols, a very able and judicious critic, of the character of 'John King' from hearing him speak, which agrees in the main with my own opinion.

Another remark I will offer on the *séance* I have described, and that is the ability of spirits to exert considerable force at a distance from the medium. It must have required considerable force to remove the folding steps, weighing some two or three cwt., and place them in a position at the bottom of the folding doors—the mediums being in the adjoining room. The sunflower I previously mentioned as being brought from Mr. Guppy's garden into his sitting-room, must have required great force to pull it up by the roots, but I know from observation that such force can be exerted. I once saw a medium in Boston hold her hands over a heavy piano, about a foot above, and tell it to come up, which was done. The Rev. Minot J. Savage, in his lecture, 'Does Man Live After the Death of the Body?' alludes to this fact. In Dale Owen's 'Footfalls on the Boundary of Another World,' a well-authenticated case of coffins being moved in a vault is given, one being broken open and another placed on end. This, of course, required the exertion of considerable force, and in the light of such facts, the movements of tables, &c., afford no special cause for wonder—but it is all very wonderful, and only explainable on the spiritual hypothesis.

Eastbourne.

ROBERT COOPER.

THE DEARTH OF MEDIUMSHIP.

I regret that this discussion seems to me to wander away from the point at issue. In my first communication on this question, I pointed out that the first inquirers into these facts of nature, *now—not then*—called Spiritualism, had the simple idea of investigating them to see what they meant. They had no idea of founding a religion or having 'a primary object,' as 'Bidston' has, 'to demonstrate the existence of discarnate spirit.' If they had had 'a primary object' that would have vitiated every result and led very early to the cessation of phenomena now so much noticed. That this should be so seems to require no demonstration. However, as 'Bidston' denies even what is obvious, let me instance a circle-meeting composed of nine members, of whom five are consumed with 'Bidston's' desire to prove the existence of discarnate spirit, and four are content simply to observe and learn, and let the facts prove what they can, quite careless whether they prove the existence or non-existence of discarnate spirit, the five having the anti-scientific attitude, and the four the true unbiassed scientific attitude; the five not wishing so much to learn as to prove a previously made theory of their own. The four, on the contrary, being simple learners, soon discern the false attitude of the other sitters and endeavour to counteract it, with the result that the *séance* fails altogether. 'Bidston' must try and remember that the medium is simply a sensitive individual acted upon by all the mind-currents present, whether incarnate or discarnate, and the introduction of any subject or theory concerning which differences may prevail is productive of inharmony and spoils all results. If the five had agreed with the four, at the beginning, to remain perfectly passive and simply wait results, good phenomena would have been attained, without any bias towards a theory of any kind whatever. On the other hand, had the nine agreed that 'Bidston's' object was their 'primary' one, they would have got what they wanted; but if they had minds to think, they would see that this was due to the control of the sensitive by the united will of the circle, and the results were of no value whatever.

My remark as to names and trance controls only refers to trance orators at public meetings, not to private circles, although the latter require very careful consideration and a constant recollection of the fact that a sensitive is far more acted upon by incarnate than by discarnate spirits. It is, therefore, always necessary to test controls to see whether they are the one or the other; or perhaps the medium entranced, and not controlled at all, which is even more frequent than either of the controls.

Over twenty years since I went to a circle at Mr. Burne's, where there was a very remarkable sensitive at the time, who diagnosed complaints, diseases, pains, &c. I purposely waited to the end before having my complaint diagnosed. It was done by the medium, a lady, in a most accurate way, and the causes were stated, with suggestions for cure. Each person had gone alone to the medium, but the other persons sat at a little distance and heard what went on. All of these persons addressed the medium, who was entranced, as Dr. Forbes, the supposed control. I, on the contrary, addressed her as Mrs. Thompson, her real name. She never objected to my doing so, but answered without hesitation to each question I put, in the same tone of voice, with the same manner, and with the same accuracy of diagnosis as she did with the others. At the end I said: 'Mrs. Thompson, why do these other persons address you as Dr. Forbes?' Her reply was: 'I don't know.' 'Are you not Mrs. Thompson?' I said. 'I don't know,' she again answered. This led me to make many experiments to determine the source of the names given as controls, and the conclusion I came to is that about five per cent. can be proved to be actually discarnate spirits, and the other ninety-five per cent are mostly reflections of ideas and names in the minds of the audience or circle. In investigating the subject of persons seen by clairvoyants, such as Slater and others, after trying a great many experiments extending over years, I never found one single case of clairvoyance that was capable of being proved to be anything except mind reading.

Here comes the logical conclusion so much desired by 'Bidston.' As it is impossible to be certain that any untested control, speaking in public or writing in private, is really a discarnate spirit control, and as it is manifestly impossible to test them not once but every time they speak, any idea of teaching truths concerning the spirit world by means of controls, in circles or at public meetings, is quite out of the question and must be given up, and when that is done phenomena will be as prominent as ever they were.

I have never felt that I required to be assured of the continuity of life after death, and have never had any doubts on the matter, and as to men reaping what they have sown, this is an obvious platitude requiring neither the authentication of a control, real or supposed, nor of a revelation of any kind. If to any person these two ideas come home as religion, I am very sorry to hear that such is possible. Indeed, I think the idea of reward in another sphere for doing right here is immoral in itself, as tending to make persons think that the present condition of being is and must continue to be imperfect. No really good man does good from any motive but the love of good, and the notion of being rewarded for doing it is obnoxious in the highest degree. As to the consequences of evil deeds, they come, of course, both before and after death, but have nothing more to do with the latter state than with the former one. Personally I feel, contrary to the mediumist, that if the Bible had not revealed to us the idea of a Hell, it would have come naturally to our own minds as a reality of which the necessity is getting more and more evident. Many Spiritualists are trying to deprive Hell of its horror. If I could, I would increase it a hundredfold, and would try to make men see that as a result of their criminal self-indulgences it is not only Hell in the state after death they must look forward to, but Hell here and now, and that all the metaphors of fire and brimstone and eternal torment are feeble to convey even the faintest reflection of the consequences of sin and lust freely indulged in. These consequences are not the direct effect of the will of any God, spirit, or angel, but the disintegrating issue of evil on the human Ego—body, soul, and spirit.

In conclusion, let me say that mediums are subjects to be examined by the light of our own reason, and that they are quite incapable of enlightening us as to anything. We should examine them just as a botanist or a mineralogist examines a flower or a mineral, and be sure to begin as they do without any (even the most ennobling) preconceived ideas. Preconceived ideas are the curse of all investigation, and in all circles are sure to collide with other preconceived ideas of an opposite nature. One direction I would like to give: Guard against the assumption that when a medium is entranced it is the effect of a control either discarnate or incarnate. If the medium speaks, treat it simply as the medium and nothing more, and do this in all cases until evidence is given proving that it is really a discarnate or incarnate spirit that is speaking. If this is done at all times, (public and private) Spiritualists would be regarded with much greater respect, and only then would they begin to deserve it.

AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 245.)

For two months John spoke little through his medium, but even then I perceived how his advancement was retarded by the worries of Varia's life, her disagreement with Fedorovna as well as the jealousy of her other fellow-servants. At last one day John got complete possession of the medium, and began to speak to me: 'I have again so much trouble in making her speak. I wish to grow better, but she prevents me. I am constantly near you, and listening to you.'

I reminded him how happy he had been the previous summer when trying to grow better. After a moment's silence, he replied, 'It is so difficult! It is not only she who stops me, but others also who are here. The chief one is the friend of that housekeeper, Boussinkof; if you could only hear how he addresses me!'

'Who is this Boussinkof?' I asked.

'Why the one who whispers to the old woman and incites her against Varia. On earth he was a clever carpenter. He was a wicked man, and caused sorrow to his mother—who cursed him.'

'Do not listen to him,' I said.

'He is intelligent. I cannot get rid of him as he is always with the housekeeper, and mixes himself up in my affairs. He scolds me; he abuses me; he tells me "You are only a cockchafer without a tail, if you believe men (he refers to you). Is it credible that God could some day pardon us? It is nonsense." That is what he is continually telling me, and it makes me lose hope.'

'You may be certain that God is merciful and rejoices at our repentance. Try to persuade Boussinkof, and urge him towards what is right.'

'Oh, no! there is no moving him; he is strong. He works evil and from that receives his strength. Evil has grown thus in him, and he would never believe that spirits can be forgiven. He says, *it is only on earth that people can repent, but once on this side one remains whatever one is.*'

'It will be as well to drive away Boussinkof.'

'He is not one of those we can drive away. Boussinkof is sent here and fulfils a mission,' said John.

'What mission?' I asked in astonishment.

'He tempts; he incites to error; he touches the evil which lies at the bottom of the soul and brings it to the surface; it is thus that evil can be destroyed.'

'But,' I said, 'he does evil in waking it up in us. Is that a mission?'

'That evil is but temporary and purifies you. Varia, for instance, would never have known that she was wicked—she would have thought herself good—but, as soon as Boussinkof stirred up the evil within her, she then understood how impure she was, and she became ashamed of it! He is so black still and cannot perform any great work.'

'Your remarks seem to be founded on reason; one might even say you have become more intelligent,' I observed.

Here my informer, in the shape of Varia, fell down at my feet, saying humbly: 'Oh, Lord! That is the gift I ask for. Show the light to my sick soul. Teach me Thy will.'

'Be sure,' I said, 'that God will hear you. You need only to fight against all those evil inclinations.'

'I assure you that I try to, but I belong to darkness rather than to light. I wish to do right; to separate myself from the evil ones. I wish to resemble that bright one that I saw at a distance, and always moving away. But that Boussinkof attracted me to his side and I failed; for evil is much easier than good. But I again feel better. You came to my aid in time. May God help you in everything; thanks to you, I have seen light.'

John then asked me why I believed in the spirits of men who were dead. I told him I had been convinced of it by spirit manifestations; by writing between two slates; and by communications, received through a medium, from friends I had lost. 'But,' I continued, 'what convinced me completely was the following fact. While we were sitting with a medium round a table in one room, an organ, which was in another room some distance off, played several pieces, whilst on our table the same notes were produced by rapping, apparently by means of some hard instrument. These notes were rendered agreeable by runs and shakes which the organ did not give. These flourishes were given with incredible superhuman celerity. Then I reflected,

that only an intelligent force could be the author of such a manifestation.*

'Ah! I see you know a good deal. As far as I am concerned, only your faith is necessary to me. I will speak of it to others like me, and will prove to them that faith exists also on earth; it will be useful to them!'

Varia's and John's intellectual advancement seemed to progress together. One day John said to me, 'Ah, if you only knew what I have done. I have taken leave of my wickedness, that evil of which I was so fond. Now I feel so light.'

We returned to St. Petersburg. It is just a year since John first manifested, and now Varia's state has entered into a new phase. Her room is next to mine, and I saw one night that she had a night-light, and so I entered. I found her very much disturbed. 'The spirits frighten me; they speak to me. They murmured "Look at our work," and showed me something that resembled glazed earth, but shining. "Would you like us to produce the likeness of your mother?" they asked me; I was frightened, and hid under the bed-clothes, but still continued to see! "We can represent any face we like," they told me. Oh! it frightens. It is madness coming on again.'

'Is this hallucination?' I asked myself.

Here John interrupted, 'Do not be afraid; we will do you no harm. All she sees is for my instruction.'

Varia exclaimed in her own voice, 'What a number of books!' John then continued, 'I must study all those. It is difficult, as I was not prepared while on earth. I will ask God's help.'

Varia, in her own voice, exclaimed: 'How it shines!'

John: 'It is with this matter that we produce various phenomena. Varia possesses a faculty which enables us to manifest through her.' In a satisfied manner John continued: 'My face is getting more human. Boussinkof envies me and is angry because I have turned from him.'

Varia: 'They offer me a looking-glass!'

John: 'It is Boussinkof; he is mocking her.'

Varia: 'I am becoming mad—or else I have a fever. Lord!'

John, in a calm voice: 'We will not harm her. It is useful for her and me. I will try and explain better another time. Go to bed now. God bless you, gentle lady—pray for us!'

The following morning Varia said to me: 'When you left me last night the gentle voices told me not to fear them. They explained that they had orders from above to speak and manifest through me. But I am terribly frightened, for it is a great sin!'

I tried to persuade her that this was only her imagination, but to no purpose; she believes herself to be under a curse.

After this a succession of visions began. I will describe some, at the same time continuing the account of John's and Varia's progress.

Again I saw a light in Varia's room and went in. 'They are again showing me pictures,' she said. 'I see a large open book on the table, and two bright beings are teaching John. But Boussinkof comes with his carpentering tools and covers the book with them, saying "What a scholar!"'

John interrupts Varia here, 'It is I who am prompting her; without me she could not report what she sees. She will be recompensed for the trouble I give her. I pray God not to forsake her. I pray also for you, my earthly instructress, for that you indeed are. I have also teachers, and I only repeat what I hear them say, and what they allow me to say.'

A bright smile illuminated Varia's face. Her eyes, wide open, looked very large, and her hair was dishevelled. She looked more like a young man.

John continued: 'The other day I was very impertinent to one of my teachers. I told him I had become good, while he assured me that I was very far from true goodness. His words drove me besides myself. "You prove me right," he said. "Could the truly righteous become angry thus?" Then I believed him.'

Oddly enough, that very morning Varia had been very irritable and declared that all was the work of Satan, and that I should go to hell.

(To be continued.)

* NOTE.—This occurred with the medium Bredif, who, I must add, did not know music and had had a very elementary education. I did not touch the table, but sat aside, observing.

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Assisted by a Staff of able Contributors.

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SPIRITUALISTS AND THE BOARD OF TRADE.

The time has come for telling a plain story concerning a tiresome hindrance, and, then, for going on to make history, hinder who will. The story first: and we shall attempt to tell it without a trace of bitterness, and yet with perfect plainness of speech.

It is well known that the London Spiritualist Alliance, following the example of the Society for Psychical Research, applied to the Board of Trade for a license, under Section 23 of the Companies Act, 1867, for incorporation without the necessity of affixing the word 'Limited' at the end of its name; and it is probably as well known that the Board of Trade granted its license to the Society for Psychical Research, and denied it to the London Spiritualist Alliance. On the face of it, this does not look entirely without reason. The average man will say at once that there is a great difference between the two, seeing that the one proposes to merely inquire in general concerning Psychical matters, while the other is committed to the advocacy of Spiritualism. But this difference practically vanishes when we note two vital facts; first, that the Society for Psychical Research, in its Memorandum of Association set forth as one of its objects the investigation of Spiritualism; and second, that the London Spiritualist Alliance merely copied the objects of the Society for Psychical Research, and submitted them, just as that Society had done, to the Board of Trade. Those objects had already been passed in favour of the Society for Psychical Research, when the London Spiritualist Alliance submitted theirs; and yet the application of the Alliance was refused; and the Board definitely declines to give any reason. We are left to assume, and we do assume, that prejudice was too strong for the sense of justice; and, perhaps, that social influences were more effective than homely fair-play.

The behaviour of the Board will gather its true colour and character when we look at it in the light of the Act it had to administer. That Act gives to the Board of Trade powers to license the incorporation, without the use of the word 'Limited,' of any society formed 'for the purpose of promoting Commerce, Art, Science, Religion, Charity, or any other useful object.' The Board has repeatedly read this clause in a very liberal sense. It has taken into its fold Political clubs, Football clubs, Golf clubs; in fact, a perfect menagerie of societies which could only be squeezed in by the help and the liberal construction of the word 'useful.' But, as it was pointed out to the Board, the London Spiritualist Alliance, besides being at least as useful as a Football club, could claim to be considered under the special descriptions of 'Science' and 'Religion.' One of the objects of the Alliance is to promote the study of Life and Man, and to show, in a purely scientific way, that Man is an immortal being; and, as this conclusion carries with it certain profoundly important conclusions respecting

Duty and Destiny, it surely may be regarded as a Society that is vitally concerned with Religion. This was urged upon the Board of Trade: and it is certainly difficult to understand how it escaped from the logical and most natural conclusion. It missed a valuable opportunity of imparting important instruction when it declined to reveal its reasons for refusing the application of the Spiritualist Alliance, while it took in the Society for Psychical Research, and the Golf and Football clubs.

The Memorial sent by the Alliance put the whole case briefly and temperately before the Board, and simply asked for an interview on the subject: and, to say the least of it, we think the Board behaved unhandsomely in declining even that. The Board was told that the Alliance has been in existence, with its own office and officers, for twelve years; that it is distinctly a scientific and inferentially a religious Society; that one of its objects is to promote the well-being of a number of kindred Societies in London; that it is closely connected with a high-class Paper of long standing, whose sole object is to treat of psychical subjects in a purely scientific and religious spirit; that meetings of the Alliance are periodically held in London for purposes similar to those of the Society for Psychical Research; and that therefore its refusal was incomprehensible. It was 'throwing words away.' The Board had made up its mind: no; it had put down its foot; and would not even discuss the matter. We are sorry—for the Board.

Of course, there is only one result, so far as we are concerned. The Board of Trade has shown us our road, and we mean to take it and stick to it: and, if we needed anything to make us resolute, it has supplied it. It is plain that we are rather more necessary than we imagined: and we have but received one more object-lesson, pressing upon us the duty of bearing our testimony, in season and out of season, confident that the time will come when it will be impossible for a great Liberal paper to call a spiritual medium, as such, a fraud, or for the Board of Trade to treat a London Spiritualist Alliance as a sort of Ishmaelite. We are going to alter that.

A CLAIRVOYANT CHILD.

A correspondent writes: 'The following experiences were related to me by a lady who has been clairvoyant all her life. She says that the spirits talk to her and she sees them just as if they were in the flesh. When a little girl of five years old her father was very ill. Her mother had to go out for awhile, and she left the child to stay with her father. They lived on a farm. Her father had a fever, and had been in an unconscious state all day. When her mother came back the little girl said: "Grandpa has just been here, and he says that papa will wake up from the sleep at midnight and that you must take the tin cup and go to the spring and get a cupful of the spring water, and when he drinks it he will go to sleep, and in the morning he will be well." Her mother was astonished, and said: "Why, child, what are you talking about? You never saw your grandfather for he is dead." The little girl said: "He was here, anyway, and told me to say all this." That night, at midnight, her father awoke and asked for a drink, and her brother took the cup and ran to the spring for some water, and the father drank it all, fell asleep, and the next morning was well.'

NEW PUBLICATIONS.

- 'The Arena,' for June. Boston: Mass., U.S.A. Price 25 cents.
- 'The Windsor Magazine,' for June. London: Ward, Lock, & Bowden, Limited. Price 6d.
- 'What it Costs to be Vaccinated: The Pains and Penalties of an Unjust Law.' By JOSEPH COLLINSON. London: Wm. Reeves, 185, Fleet-street, E.C. Price 2d.
- 'Devil-Worship in France; or, The Question of Lucifer.' A record of things seen and heard in the Secret Societies, according to the evidence of Initiates. By ARTHUR EDWARD WAITE. London: George Redway, 9, Hart-street, Bloomsbury, W. Price 3s. net.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. WILLIAM JENNER CHAMPERNOWNE.

Spiritualism has one or two Grand Old Men. Mr. Champernowne is, perhaps, the oldest. Eighty-four on his last birthday, he can give points to many of our veterans ten years his juniors. He is upright as an arrow along the whole six feet odd of his sturdy old figure; his cheeks are plump and rosy, like a frosted winter apple; his



MR. W. J. CHAMPERNOWNE—AGED 84.

(From a photograph by G. T. Jones & Co., Surbiton, S.W.)

eyes clear and bright, and sparkling with merry laughter; his teeth strong and white. And his heart is the heart of a little child. I don't think he knows what doubt is. He belongs to the old school—simple-souled, and plain of speech and thought, who knows not astrals or shells, and to whom the word telepathy is as unmeaningly foreign as Borrioboola-gha. Every manifestation in his long experience is the work of a spirit that once possessed a mortal frame like his own, and is now in another place where he himself will soon find a home, and his fine old face lights up with a beautiful smile as he tells you he is waiting for God to take him out of the shadow—for so is flesh to his faith, and spirit the only substance—into the light of the better life. Not with calm confidence merely, but with joyous anticipation, he looks forward to the near-at-hand transition.

The walls of his sitting-room are covered with fearful and wonderful pictures in coloured chalks or black lead, looking as much like miniature crazy quilts as anything, and chiefly remarkable for the infinite number of their strokes.

'Mine! Dear sir, no,' chortles the old man, greatly amused that such remarkable works of art should be attributed to hands so unskilled. 'The good wife's. She's gone on. Lawk! the rate she used to do 'em. One evening I came in when it was quite dusk, so that you couldn't see to read print, and there she was at the table scribbling away as if her life depended on it. "Mercy me! what are you up to, mother?" says I. "Never you mind," says she; "let me finish." In a few minutes she comes and plumps

the drawing down in front of me, and says "There!" I stare and stare, and can hardly get my breath. "Don't you tell me you done that, mother." "I did," says she. "You go on," says I. "I did," says she again, "and how I done it I don't know any more than you." "Gad," thinks I, "that's a rummun, if you like." After that she produced them regular, and the spirits used to tell us what they meant. Sometimes they'd make her grip the pencil so hard it would hurt her, and she'd cry out "Ow! ow!" and the pencil would fly away from her hand; and when she got it again she'd go on peck-pecking away at a rate that would daze you, till she was done.'

Besides the drawings there are several framed specimens of direct writing on the walls, some in two or three different coloured chalks. Mr. Champernowne is very proud of them all, and one does not like to think what pitiful nonsense most of them are.

Here is one:—

Spiritualism is truth we know full well. Now, I am going in the first place to try and stir you up, my brethren, to desire this great truth, this one delightful thing for which David first prayed to God, and that is what we must do my friends. Good-night, my dear friends.—MRS. TURKETINE.

Again:—

I want to be like Jesus, so lowly and so meek, for no one marketh an angry word that ever heard Him speak.—MRS. T.

On another occasion the imaginative Mrs. Turkentine wrote:—

Then lifted up mine eyes and saw, and behold four horns.

And, once more, dropping into the mode of the immortal Wegg:—

Teach me to feel another's woe To hide the fault I see, that mercy show to me.—MRS. T.

This day be bread and peace my lot; all else beneath the sun Thou knowest if best bestowed or not.—MRS. T.

Other writers do not show much improvement on Mrs. Turkentine. 'A. C.,' for instance, writes:—

Worship the Lord in the beautiful of holiness.

The communications are stated to have been written in two seconds or less, which perhaps accounts in part for the defects of style.

To turn the subject, 'Mr. Champernowne,' I remark, 'your name is a familiar one in history, is it not?'

'Yes,' replies the old man, kindling. 'I am descended from the Champernownes, "proudest of Norman squires," and have the same blood in my veins as had Raleigh, whose mother was a Champernowne. The great Edward Jenner was my cousin. I was born three years before Waterloo, and for thirty-five years was an officer of Excise, retiring in 1870, and since then,' with a chuckle, 'I have been one of her Majesty's hard bargains. Forty years I have lived in this house. Forty years; it's a long time.'

'How did you get interested in Spiritualism?'

'In '64, that was. An Italian fellow—Signor Cracki-Quacki, or something of the sort, was his name—gave a mesmeric performance here, and one of his pranks was to make half a dozen of us who went on the platform sit round a table with our hands on and tell us it would move, and sure enough it did, up and down and round and round, and off its feet just as he ordered it, in spite of us, and at such a rate that we could hardly keep up with it. That set some of us thinking, and my old friend Pil—that's Pilborough, you know—who lived in that house across the road (it pleased God to take him four years since), proposed that we should see what we could do at home, which we did, and that was how it began. I found my nephew, Willie Turkentine, was the best medium—we always got along well with him. One night I took him up to London to hear Miss Hardinge (now Mrs. Britten) lecture, and at the close, when we went up to shake hands with her, she touched the boy and exclaimed, "Ah! here is a medium

indeed,' and told us we should get splendid manifestations through him. So we did, and no mistake. Miss Hardinge told us to get some musical instruments and sit in the dark. I got a banjo and a tambourine, and the very first night we had them the spirits banged them about in fine style. So I got some more instruments: a flageolet, a bell, a concertina, a trumpet, and some other things, seven or eight in all, and soon had the lot playing together all over the room in capital fashion. The music was really first-rate, and people used to stop outside and listen, and think we were a rare musical family. I had also a cottage piano and a larger one, but the spirits would not touch the big one—that is, to play it—but they knocked it about pretty well before they'd done. These two pianos stood at opposite corners, and one night without making a sound they reversed the positions of the two. This was done in an instant; a table which stood in the way being also moved aside. Sometimes, for fun, they'd make the most terrible row with the instruments, and sing fit to stun you; but, as a rule, it was really beautiful.'

'You had the direct voice, too, I believe, Mr. Chamber. nowne!'

'Bless you, yes; almost from the beginning. My little boy who had passed over when he was quite a nipper, used to chatter away the whole time we were sitting, and nearly all the spirits would talk as easy as if they were like us. Why we used to have a religious service every Sunday night conducted entirely by the spirits. They would sing hymns most beautifully, pray whilst we had to kneel at the chairs and sofas, and preach, aye, and first-rate sermons they gave us. One in particular would give out the text and deliver a sermon three-quarters of an hour or more long, in fine manly voice, of such power and clearness that people in the next house could hear distinctly through the wall what he said. As for the singing, it was beyond anything I can describe. Sometimes there would be a host of them, twenty or more, standing round about the piano singing in harmony in all voices, whilst one or perhaps two played an accompaniment. We could see their white forms distinctly. This was not only here, but in the houses of the gentry round about to which we were invited. At one place there was a harp standing in the corner of the room. They asked permission to use it, brought it out in the centre, tuned it up, and gave us a grand performance. People who knew what good playing and singing was—John Templeton, the 'King of Scottish song,' who filled Covent Garden night after night, was one of them—said there was nothing to equal it.'

'All this was through the mediumship of the little boy, Willie Turkentine, was it not?'

'That it was; though I don't doubt several of us helped. Besides what I have told you we had direct writing, material passed through material, precious stones brought us, and I don't know what. Rope-tying! Well, they used to say the Davenport Boys weren't in it with our medium. Often and often we bound him round and round with eighteen or twenty yards of rope, knotted all over, with 'Tom-fool' knots on his wrists, and in a trice he would be free without a knot being untied. "How do you do it?" I asked once. "Oh, we just pull it through him. We'll put it on again if you like." In a second or two, when we turned up the light, there the boy was just as we had tied him up, with every knot in its place. At other times you would hear the rope being pulled rapidly through the chair and find it spread on the floor without a knot in it. Then portraits! Look at these, now,' said the old man, beaming with pride, as he produced a couple of miniature photographs, and placed them in my hands. 'There's portraits if you like.'

They are very mundane-looking productions, the sort of thing that passed current a quarter of a century since, and

that are still produced by itinerant artists on the sea sands or at Hampstead Heath; but to the old gentleman, who knows how he got them, they are everything that is wonderful.

'That,' he said, 'is the likeness of my little spirit son, who came to almost every one of our sances, and who was never photographed on earth—that I'll swear if needs be. The dress he's in is a dress he wore once when I took him to Bath, pattern and all. As for likeness, mother and I, and the others who recognised it at once, ought to have known. It's perfect; no doubt at all about it. How did

we get it? Well; this way, and it's a stunner, I can tell you. My little boy, in the direct voice, said one night that I was going to Bath and must take the lad—Willie Turkentine, you know, the medium—with me, and while at Bath he would give me his (my little son's) likeness. I didn't know I was going to Bath, but in a day or two came a letter from my father, urging me to go down and see him once more. So we went. The morning after we arrived I took the lad out for a walk. He was loitering a few steps away from me, when presently he ran up, wild with delight, crying, 'Oh, uncle, I've got Willie.' He had got the likeness in his hand, and said he suddenly found it there. I was staggered, you may think. I took it home to the old man and he knew it at once, but when I told him how I had got it he stormed like a madman, called me an idiot for having to do with such tomfoolery, and said he was ashamed and disgusted with me. I took it quietly, little thinking what a triumph was in store. Next day we—the boy and I—were out again, when all of a sudden the child (he was only eight, you know) tugged at my coat, exclaiming 'I've got another Willie!' It was the photograph of my mother, who had quitted this life years before. Well, thinks I, here's a licker, if you like. When I took it back, the old man, instead of storming as on the previous day, burst into a flood of tears, for he knew his dear wife had never been taken in any shape or form, and here was her picture beyond the shadow of a doubt. He never had another word to say against Spiritualism—not he.

'We got a lot of portraits after that,' pursues Mr. Champernowne, 'and they were all "Willies" to the boy, and all came in the same way. He suddenly found them in his hand. This is my spirit son as he would have appeared at that time, and you can trace the resemblance easily. It is on steel. One occasion I remember Colonel Fuller and his daughter were having a sitting with us, and Miss Fuller was promised a likeness of her little brother who had departed this life, and of whom they possessed no portrait. We thought she would get it in her home, but about a week afterwards the child came jumping in, full of glee, and gave me a photograph which the Fullers recognised straight away as a faithful likeness of the little one they had lost. Lawkadaisy! weren't they pleased. It pretty near knocked them silly with joy. I shall never forget it.'

'You mentioned precious stones, Mr. Champernowne. Were they genuine gems? I have seen some stated to have come in the same way that were not.'

'Genuine! Of course they were. At different times we got a good number altogether, including diamonds, garnets, and rubies. My spirit son once promised me a diamond if I would take the boy-medium for a trip to Ramsgate, when I had to go myself. The promise was fulfilled as we were coming home in the boat. Young Turketine came running up with the stone in his hand. Between us we managed to drop it, and it would have gone down a grating and been lost if it had not rolled, not down, but up to me, for the deck was sloping, so that it actually came uphill to my feet. Several of our friends had precious stones given them as souvenirs at our sittings.

'Then the things we have had come through the walls. They were wonderful. The first was a two pound cigar-box. I saw a flash of light just there near the door, and the box came clattering across the room, tumbling over the chairs, and dumping on to the table. "Gracious, where did that come from?" I exclaimed, and the boy pointed to where I had seen the flash, and said, "It came through there." All sorts of things they'd bring in. Sometimes, whole plants and trees. Poor old Pil—that's my neighbour Pilborough, you know—had a young tree he laid great store by, and they took it up and plumped it in the fireplace one night, roots, mould, and all. Rare larks they used to have with poor Pil—ha! ha!' The old gentleman laughed merrily over the recollection. 'Lawkadaisy, you should have seen them sometimes when he came in with new clothes on. Once he came in with two coats on, and off came one of them in a trice. Almost choke the poor old gent, my Willie would sometimes, with stuffing sweets or fruit into his mouth.'

'Mr. Pilborough was considerably your senior, I suppose?'

'Bless you, four years,' as if that is half a lifetime, and the speaker is a comparative juvenile. 'He was a fine old man, as good as they're made. Poor old Pil.'

'They tell me, Mr. Champernowne, that you've been a great healer in your time?'

'Yes, most wonderful cures were effected through me. When they told me I was a healer, I laughed, and vowed I knew nothing about physic, but I soon found out that the only physic required was the natural magnetism of the body, which I had in such abundance that when it was on tap my hands would sometimes burn so that I was glad to plunge them in cold water for relief. At the time when I was at my best a single treatment, and that not very long, was sufficient. In a few minutes the most violent pains and the biggest swellings would be removed. What diseases did I principally treat? Oh, mostly all: but rheumatic gout—I was a mark on that.'

'Look at that table,' continues the old gentleman, pointing to a small loo at my side, 'that's been through the wars if you like, smashed over and over again. See where I have mended it. Blocks here and blocks there

underneath, and hoop-iron on the legs. Furniture was nothing to them: they'd take every chair in the room, and all sorts of other things too, everything moveable, and pile 'em in a heap one atop o' t'other, in a way you never saw. Why once they took the piano all to pieces, and we didn't know what they'd been up to till the lamp was lighted, and we found the bits strewn all about the room. Ah, those were grand times, I can tell you.'

After a cup of 'sugared nonsense,' as the cheery old man calls his tea, to which he invites me with a hospitable 'Don't spare, sir,' I quit the cottage which has been his home for so long. The evening sun burnishes the masses of wallflowers in his garden with a dazzling glory of crimson and gold, and irradiates the smiling face of the old man as he stands at his door, and wishes me a hearty God speed.

PARISH COUNCILS AND PREMATURE BURIAL.

As the property, responsibilities, and duties of the Burial Boards heretofore controlled by the Vestries are now transferable, under the adoptive clauses, to the Parish Councils, it may not be inopportune to call attention to a subject that has been overlooked by those in authority, and as to which a reform is urgently required. It is one thing to care for the proper disposal of the dead, whether by burial or cremation, so as to ensure safety to the living, but it is of vastly greater importance to see that those disposed of are *really*, and not merely *apparently*, dead. Except in the rare cases of death by accidental and serious mutilation of the body, this at present is not done. Medical men are not legally required to examine the body in order to give a certificate of death, and in the majority of cases no examination is made, and when made it is not sufficient to establish the fact of death; nor have we any official *mort vérificateurs* as in most of the Continental States. It is admitted by all leading medical authorities, all over the world, that the only undoubted sign of death is putrefaction. In nine cases out of ten this is not waited for, and, as a consequence, people who are subject to trance, catalepsy, syncope, and other forms of suspended animation, it is feared are not infrequently buried alive. The 'Spectator' of September 14th, 1895, observed that 'Burning, drowning, even the most hideous mutilation under a railway train, is as nothing compared with burying alive. Strangely enough this universal horror seems to have produced no desire to guard against burying alive. We all fear it, and yet, practically, no one takes any trouble to avoid the risk of it happening in his own case or in that of the rest of mankind. It would be the simplest thing in the world to take away all chance of burying alive; and yet the world remains indifferent and enjoys its horror undisturbed by the hope of remedy.' To prevent this terrible disaster, waiting mortuaries are established all over Germany, with the result that live sepulture there is of rare occurrence. The Parish District Councils, County Councils, and other governing bodies owe it to their constituents to see that a similar precaution is taken in their respective districts. Many volumes have been written on the subject, but the most recent is 'Premature Burial,' by Dr. Franz Hartmann, Swan Sonnenschein (Is.), and a sixpenny pamphlet, 'The Perils of Premature Burial,' by Professor Alex. Wilder, M.D., published by E. W. Allen. A treatise on 'The Absolute Signs of Death,' by Sir Benjamin Ward Richardson, F.R.S., with the view of enlightening the public on this pressing question, is in preparation.

CHAIRMAN OF A SURREY PARISH COUNCIL.

THAT the dead are seen no more, I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. Those who never heard of another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some, who deny it with their tongues, confess it with their fears.—DR. SAMUEL JOHNSON.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Palladianism.

SIR,—I have some remarks to offer on the interesting and well-informed article by Mr. A. E. Waite, on 'The Question of Lucifer.' But first let me say that I did not require to be 'warned' against Miss Vaughan's statement as to English officers connected with 'Satanism.' I was myself the first to warn the readers of 'LIGHT' that Miss Vaughan's evidence must be regarded with suspicion on account of provable and barely possibly innocent mis-statements, and I expressly only quoted the English names given in connection with the Maltese case as calling for the investigation which, in the instance of Admiral Markham, I am glad to see that Mr. Waite intends to make. My own judgment is quite in suspense concerning special matters alleged, though I am provisionally satisfied that our information as to the existence and general history of Palladianism from 1870 may be accepted.

As to 'the demitted Mason, Zola,' I think Mr. Waite rather misses the point. I saw at once that M. Zola's description of himself in relation to Egyptian Masonry would be challenged as nonsensical by Masons: but so, also, and equally of course, are challenged the similar descriptions of Albert Pike and Adrian Lemmi in relation to universal Masonry. These descriptions are from the Palladian point of view, and express the pretensions of Palladianism and its rulers to be the real governing force of Masonry, so far as the latter has any true importance or practical significance. But ordinary Masonry, knowing nothing of its occult government (if such it has), naturally denies it, and, we are told, is meant to deny it, by the occult power itself. But M. Solatore Zola, as a convert from Palladianism and Masonry, would go straight to the truth of the matter, and thus might well describe himself according to the power and office he really possessed, however absurd and inaccurate such description must appear to uninformed Masons. This must always be kept in mind in reading the history of Palladianism since its world-wide organisation by Albert Pike, in 1870 and onwards. The very grossness and stupidity of such designations from the point of view of known Masonry should forestall a criticism which simply begs the question. I am weary of pointing this out to my Masonic friends who assure me that the whole thing is nonsense because they know nothing about it. I do not wish to beg the question on the other side, but let us understand the issue, and what is meant by language *prima facie* unintelligible.

All the same, it is very desirable to know more about this M. Solatore Zola—(it is suggested that he is a relative of the novelist)—and I may refer Mr. Waite to the account of his 'miraculous' conversion in 'The Tablet' of May 23rd, which certainly gave me the impression that the convert must already have been an extremely weak-kneed Mason.

When Mr. Lillie's article appeared, I at once referred to my Eliphas Lévi, and was struck, as Mr. Waite has been, by the omission of the words 'Je parle des initiés inférieurs et profanateurs du grand arcanes,' in the passage quoted. I was about to supply these words in my letter to 'LIGHT' of the following week, but reading the whole context again and again, I found myself wholly unable to give them the sense of a disclaimer by the author of the views he was representing. I imagined Mr. Lillie must have felt the same difficulty, and, though objecting to any omission of significance in a quotation, I could not see how the correction would be useful.

I cannot attach any importance, in Mr. Waite's sense, to what he calls 'gross thefts' from Lévi in the alleged 'Instructions' of Albert Pike to his Palladian subjects. Of course Pike knew Lévi's works, and almost equally of course he would assume such knowledge on the part of the initiates he was addressing. The 'mutilations' would probably be intentional and express contradictions of Lévi's anti-Manichæism. It is far more difficult for me to believe, at present, and until Margiotto's character is successfully impugned by evidence, that the document was a forgery.

Now as to this witness. Mr. Waite has no doubt seen the explicit account which he gives of his personal and literary antecedents, and his quotations of notices of himself in biographical dictionaries. This account is to be found in the first chapter of his book: 'Le Palladianisme, Culte de Satan-Lucifer

dans les Triangles Maçonniques.' He is evidently a known personage in Italy, and is not afraid to challenge the attention of publicity as regards his character and position. I do not know what else Mr. Waite may have ascertained concerning him, but the facts must be grave indeed, and certain, to justify an imputation of systematic forgery of the numerous documents he professes to transcribe from the secret archives of Palladianism.

As to Miss Vaughan, I understand Mr. Waite to suggest that, though 'Dr. Bataille' was not, Leo Taxil may have been her 'inventor.' Now, a number of genuine persons, alleged Palladists, in America, France, and Italy have been cited as cognisant of Miss Vaughan, and Masonically connected with her. Why do they not, one and all, declare their ignorance of her? Nay, if she is a fictitious person, investigation at Louisville, the town of her alleged up-bringing, could demonstrate the fact immediately.

But as Mr. Waite seems to have approached the subject generally in a judicial spirit, and as his special studies are a qualification for its investigation, I shall welcome his forthcoming book, hoping that it is not premature.

Referring to the letter of Mr. Arthur Lillie on 'Manichæism,' I see no difficulty, in an early stage of philosophic thought, in the belief in two Gods. The universal opposition of principles and forces, suggests it almost obviously. It is simply the error of taking the problem of philosophy or religion for the solution. That is done at every progressive stage of thinking in some form or other, and in relation to some metaphysical question or other. We should not have to go very far back in the pages of 'LIGHT' itself for an instance. C. C. M.

Vaughan Myths.

SIR,—The work of fluidifying Miss Diana Vaughan goes merrily on. M. Papus, it appears, has applied to 'one hundred and fifty heads of societies,' and they all ignore her. And a 'chief of the Kabbalistic order, S.A.,' 'does not think it is true' that there is any Palladianism in the Charleston Lodge. Is all this quite satisfactory?

To begin with, did M. Papus apply to these one hundred heads of Masonic societies as a Palladist or a non-Palladist? If in the latter capacity, we can quite know what answer he would get. English Masons, just before the French Revolution, denied that the foreign lodges knew anything of magic, scepticism, or plans to overturn thrones. Had one of these gentlemen heard a report that the Duc de Chartres, the Grand Master of French Masonry, had gone with the Duc de Lauzun and others, to a lodge to see Cagliostro evoke the devil, he would have made careful inquiries and then contradicted the story from personal knowledge.

On the other hand, if M. Papus applied to these hundred and fifty lodges as a Palladist, he confirms what Dr. Bataille says of him and his lodge.

I don't think that Miss Diana Vaughan can be fluidified away as easily as some of your correspondents seem to think. How do they get over the period when she edited the 'Palladium Régénéré et Libre'? That periodical can be scarcely called a speculation of Catholic publishers since it attributes diabolical wickedness to Adonai, the God of the Church, and sounds the praises of Lucifer, the good God. And Palladists, although they have shown much folly, are not quite insane. The expenses and risks of a new periodical are enormous. Could such a venture be possibly started to defend one non-existent school of occult teaching against another non-existent school of occult teaching? Pike and Lemmi were fighting. Miss Diana Vaughan and Satanic Luciferism were fighting. Lemmi is said, no doubt with exaggeration, to be the head of Continental Freemasonry. One fact seems to emerge from these disputes, and that is that unorthodox Palladianism must have had also a large development when orthodox Palladianism assailed it, and succumbed to it.

I am sorry to find that the chapter that I have added to my 'Modern Mystics and Modern Magic,' entitled, 'The Worship of Satan in Modern France,' has brought down the thunder of your critic. He says that the work is simply a hash of two papers that I sent to 'LIGHT' last year. This, of course, is a very ingenious way of driving away all your subscribers from my volume. But if we descend from airy fiction to sober fact, I must take the liberty to announce that not one word of my own composition that is printed in the 'LIGHT' papers has consciously been reproduced in the new chapter. And the reason

is this. When I wrote last year, I believed, and urged, that this devil worship was confined to a few dozen weak people. It was a fanfare of naughtiness like that which induced the *Pachisme de Gesvres* to go off on one occasion to a Satanic lodge of Cagliostro. But I now think that Palladism is a very important movement. Its shameless indecencies, its Priapic enthusiasms, its low-class spiritualistic phenomena, are mere nets to catch the vulgar. And they are rapidly filling the ranks of a vast political society which preaches sober reforms in some countries, anarchy and assassination in others. 'Kingdoms,' says the proverb, 'have the exact Jews that they deserve.'

'There is no "Bulletin du Diable" in existence,' says the critic. In answer to this, I will quote an article from 'Le Voile d'Isis' of February 12th, 1896:—

'We will retain but this passage of the "Bulletin du Diable," the official organ of Satanism. The Black Mass, with full honours (*bel et bien*), is recited in four or five places in Paris, and the worship of the Evil One has many followers.'

Here we have on the one side the word of an anonymous gentleman, and on the other the word of M. Papus, the *directeur* of the 'Voile d'Isis.'

Again: 'M. Jules Bois is not a witness for Luciferian Palladism.'

Here again we have a confident assertion by an anonymous gentleman. On the other hand, the Paris correspondent of the 'Daily Chronicle' (December 20th, 1895) says, in an article that I quote, that he has repeatedly conversed with M. Jules Bois, who 'emphasises the distinction between the Satanists and Luciferists,' which he could scarcely do if he thought the last non-existent.

Says your critic: I affirm that the Eucharistic Sacrifices of the Palladists were introduced by Lemmi after the death of Albert Pike. He could not more ingeniously have turned topsy-turvy my essay and read it backwards. I proclaim that from the points of view of Occultism the crucial value of the revelations of Miss Diana Vaughan is the light they throw on the Eucharistic Sacrifices and other rites of the *Illuminati*, the Templars, and the Witches' Sabbaths, which, according to the article in Migne's 'Sciences Occultes,' had also their 'litanies of Lucifer.'

I will make a quotation from my little work:—

We now come to the *Grande Rite*—the marriage of this world and the next. Certainly it throws a flood of light on some veiled passages which I have culled from the writings of the *Illuminati* in my essay in the present volume. Thus, Saint Martin tells us that he witnessed many spirit appearances in the Martinist ceremonial. Lavater goes a step further, and announces that no one can understand what the Christian 'Communion' really means unless he has seen the 'Image,' the 'Symbol of the Lord,' the 'spirit of the Lord' appear bodily at their holy rites. The customs of the Palladists explain all this. Lights were put out when 'Miss Arabella' was received as a Mistress Templar, and all sat in silence. Then suddenly the altar of Baphomet shone in a light far more brilliant than the most brilliant electric light, and the throne of the Grand Master shone out likewise, making up with the details around a great head of a demon. By-and-bye a figure appeared, but Dr. Bataille was sure that this was the Grand Master covered with phosphorus, and not Baphomet. But he tells us that when novices are present it is customary to give sham phenomena, but with the fully initiate the real Lucifer appears. The doctor gives an account of one of these miracles of the devil. He appeared as a radiant young man. Miss Diana Vaughan tells us that at her first initiation the statue of Baphomet at the altar became animate.'

And now a word anent the paper of Mr. Waite in last week's 'Laur.' Seeing a book of his advertised with the title 'Devil Worship in France,' I immediately sent for it. I got an answer that the work was not yet out, but the same day Mr. Waite's article appeared.

I must say that I was disappointed with it. Mr. Waite has a large knowledge of secret societies and their history. He is, moreover, an Englishman. I hoped he would give us a sober and full English account of the Baphomet rites. But if his forthcoming work is to consist chiefly of elaborate confutations of the cock-and-bull stories of French religious journals (English Protestant journals have their cock-and-bull stories likewise) we shall not gain much. Of course, we all know quite well that no governess was ever bound round with phant gasp, and thrown to London sewer rats; and that the rock caverns of Gibraltar contain honest 12-in. shells with adequate bursting charges of picric acid, and not Baphomet libracles. There are two groups of writers on recent

revelations. The first think these of the highest importance to the real study of Spiritualism. The second cry, Pooh! Pooh! One group wish to throw as much light as possible on the subject. The other group seem to prefer green shades and orange glass, holding evidently that the light in the Temples should be a dim, religious light. I give three quotations which seem to show that at least as early as Eliphas Lévi, 'Baphomet' and 'Lucifer' were the names applied to God by the Martinists. How does Mr. Waite meet this? Simply by carrying the question away at once from Baphomet and the Martinists to Eliphas Lévi's theology, and affirming (quite gratuitously) that I quote passages at second hand. This seems to partake a little of the dim religious light movement; but I will give Mr. Waite an opportunity of proving that I misjudge him. He belongs, I am told, to the occult society that formerly had Eliphas Lévi for a head. Let him assure us that that society knows nothing of goat's heads with ray-darting foreheads, and that Eliphas Lévi libelled it when he said that the Initiates of Occult Science (meaning its members) 'still adore' Baphomet. Let Mr. Waite write this in sober English and we will believe him.

ARTHUR LILLIE.

'Miracles and Modern Spiritualism.'

SIR,—The new edition of Dr. A. R. Wallace's 'Miracles and Modern Spiritualism' is an important and opportune contribution to the literature of Spiritualism. I venture to express a hope that it will be both widely read and carefully studied. Chapter VIII., on the Theory of Spiritualism, has a special interest to all investigators. It indicates an important change on Dr. Wallace's part since 1891, unless I fail to attach the right meaning to his expressed views. In his work on 'Natural Selection,' published in 1891, he says (p. 188), 'The brain is universally admitted to be the organ of the mind; and it is almost as universally admitted that size of brain is one of the most important elements which determine mental power or capacity.' It by no means follows, however, that this means that the brain *thinks*. Still it gives one the idea that Dr. Wallace would agree with Professor Huxley's statement ('Collected Essays,' Vol. VI., p. 94) that, 'what we call the operations of the mind are functions of the brain, and the materials of consciousness are the products of cerebral activity.' Professor Huxley quotes, with a measure of approval, Cabanis's expression that 'the brain secretes thought as the liver secretes bile,' though he calls this 'crude and misleading phraseology.' There has been general agreement in the past that the brain is 'the sole organ of thought.' Sir William Hamilton, quoted by Huxley, with marked disapproval, 'affirmed that there is no reason to deny that the mind feels with the finger points, and none to assert that the brain is the sole organ of thought.' This apparent exception still leaves the general statement that the brain is the organ of the mind.

But, since 1891, Dr. Wallace has adopted another hypothesis. On p. 107 of 'Miracles and Modern Spiritualism,' new edition, he says, 'According to this hypothesis, that which, for want of a better name, we shall term "spirit," is the essential part of all sensitive beings, whose bodies form but the machinery and instruments by means of which they perceive and act upon other beings and on matter. It is "spirit" that alone feels and perceives and thinks—that acquires knowledge and reasons and aspires—though it can only do so by means of, and in exact proportion to, the organisation it is bound up with. It is the "spirit" of man that is man. Spirit is mind; the brain and nerves are but the magnetic battery and telegraph, by means of which spirit communicates with the outer world.'

More than three years ago I was led to a similar conclusion, and find my hypothesis expressed, in a letter to a friend, thus: 'We are dual; a spirit body co-ordinated with a physical body. This physical body is the apparatus by which the spirit body acts upon, and is acted upon by, its environment. The brain is the battery and the nerves are the channels of communication by which the apparatus is worked. My brain does not think—does not reason—I reason.' I have called this a similar hypothesis, but it is not identical. The spirit may feel, perceive, and acquire knowledge 'only by means of, and in exact proportion to, the organisation it is bound up with'; but I cannot regard the thinking, reasoning, and aspiring as similarly conditioned and limited by 'the organisation it is bound up with.' The death of the physical body does not stop thinking, reasoning and aspiring. It may modify, but does not destroy, the capacity to feel, perceive, and acquire knowledge. When

SOCIETY WORK.

set free from the physical body the spirit will still be able to feel, perceive, and acquire knowledge, though in a modified sense. For the present I assume that my friends who have passed on not only survive, but actually communicate with me. This assumption seems the simplest, and is, as I take it, capable of justification. In these communications they distinctly claim certain powers. They do not feel heat, nor cold, nor resistance as they did while in the body. They enter my study through the door, or wall, or roof, or closed window; but they are conscious of some measure of resistance, and this varies with the substance through which they pass. But while feeling is largely modified in one way, sight is modified in another. They claim clearer sight than in earth life—direct spiritual vision—and more perfect than ours. Dr. Wallace (p. 108, new edition) says, 'The spirit, like the body, has its laws and definite limits to its powers. It communicates with spirit more easily than with matter, and in most cases can only (perceive and) act on matter through the medium of embodied spirit.' This sentence needs the omission of the bracketed words, 'perceive and,' to make it express what I take to be the truth. Their power of acquiring knowledge must be modified and limited in some ways, and yet largely extended in other ways, for they claim to be able to pass through space with great rapidity. They say that they move by volition; that gravity does not prevent their movement in our atmosphere, but prevents them from ascending above the sphere for which they are fitted. This suggests that the spirit body is subject to the law of gravitation only to a small extent, and that this susceptibility diminishes in proportion to their progress. The spirit survives as an ethereal body with larger opportunities of acquiring knowledge and with perfect freedom from the limitation of the physical body. The thinker survives. That part of man which thinks, reasons, and aspires, survives in its integrity, more perfect in form, more ethereal, and as recognisable by their friends as they were on earth. The brain cannot be the organ of thought, if by that expression it is meant that the brain thinks. I have more to say on this subject than can be said in one letter, so, with your permission, I will resume some other day.

There are some misprints in Dr. Wallace's new edition, and one in an important passage—on p. 124, line 6 from the top, the word 'infinite' should be *finite*.
Scribe.

Mrs. Helen T. Brigham.

SIR,—It has been my good fortune to receive a copy of your valuable paper of May 9th containing an engraving of our beloved friend and teacher Mrs. Helen Temple Brigham, together with a synopsis of her recent lecture before your Spiritualist Alliance. Permit me to say that Mrs. Brigham's American friends in this part of the States feel very grateful to our English brethren for the cordial reception which they have given this inspired medium for the exalted teachings of the Angel World. In our first experience with her as a medium she came to us a little girl, young, and so timid that her mother was obliged to accompany her on the lecture platform. Time has changed the physical expression of our esteemed sister, but the same sweet, gentle, and pure spirit, manifest in the child teacher, has always abided with her. May the unseen ones bless you for your generous hospitality to her, which we feel is, through her, reflected on her host of friends here.

In the same issue I notice an article on Atlantis, and I take the liberty to herewith enclose copies of two papers read by me some time ago bearing on the same subject, which I hope you will find of interest.

Your co-worker in the vineyard of advanced thought,

Glens Falls, New York, U.S.A. MEREDITH B. LITTLE.

May 29th, 1896.

TO CORRESPONDENTS.

'ICARUS,' J. WATSON, AND OTHERS.—No room this week.

SAN JOSE, CAL., U.S.A.—Yes; we were well aware that the teaching quoted by the author of the book under notice was the teaching of Swedenborg. But he attributed it to a 'spiritualistic paper,' and it was that statement of which we questioned the accuracy; and we question it still.

THE SWAMI Vivekananda lectures on the Vedanta Philosophy and Eastern Occultism at 63, St. George's-road, Eccleston-square, S.W., every Tuesday and Thursday at 11.30 a.m. and 8.30 p.m., and is 'At Home' on Friday afternoons.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday 'Evangel' gave an interesting lecture on 'Spiritualism a Religion,' which was well appreciated by a large audience. Mr. Mather gave a solo, and a very pleasant evening was spent. Mr. Ronald Brailey every Thursday for June, July, and August, at 8 p.m. Mrs. Stanley next Sunday, at 6.45 p.m.—THOMAS McCALLUM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE LANE, LONDON, N.—Mr. W. R. Brailey discoursed excellently on Sunday upon subjects chosen by the audience, viz., 'Harmony' and 'Progress in the Spirit Spheres,' and also gave some beautiful poetry and several clairvoyant descriptions, which were recognised, to the great appreciation of a large audience. Next Sunday, at 7 p.m., Mr. Dalley.—A. WALKER.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last Mr. Jones (in the chair) spoke on the supremacy of spirit; Messrs. Valentine, Pursglove, and Rodger gave good addresses. Mrs. Jones, under influence, spoke on 'Spirit Communion and the Experience in Spirit Life of a Friend Recently Passed Over'; Mrs. Foster kindly sang, 'Ora pro nobis.' A good meeting and full attendance.—T. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Sunday last Mr. E. G. Sadler kindly conducted the service, giving an excellent address upon 'Spiritualism: The Religion of the Future,' in which he claimed that, being in its basis and exercise purely natural, and entirely without hypothetical creed or dogma, Spiritualism of necessity must ultimately become a universal system of religion. An interesting after meeting was held, when various members related personal experiences.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. Long replied to some very intelligent questions put by an inquirer from the Christian camp. They dealt with the spiritual body and spiritual gifts mainly, and showed the ignorance of spiritual gifts that obtains to-day among our Christian friends. Our knowledge of resurrection at the moment of death was well put, and contrasted with the idea of a future resurrection day and last trump. Next Sunday we have Miss MacCreadie with us.—J. J.

DAWN OF DAY SPIRITUAL SOCIETY (NO. 1 BRANCH), 85, FORTRESS-ROAD, KENTISH TOWN.—On Sunday last the service was fairly well attended. Mrs. Ashton Bingham gave many interesting experiences in the phenomena of spirit return, and spoke very highly of the late Mr. J. Burns, and of his ready and disinterested advice on all occasions. Mrs. Charles Spring gave excellent clairvoyance. Mrs. Bingham will continue her experiences next Sunday. Sunday, June 21st, Mrs. Yeilds, 'LIGHT' and 'Two Worlds' on sale at the above address and 2, Millman-street, W.C.—E. A. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last there was a full attendance at these rooms, when Miss Rowan Vincent gave an address on 'Hope.' Conditions of life in which hope seems all but extinguished were vividly portrayed, and in an eloquent exhortation to her hearers Miss Vincent urged the need of further alleviating the many ills which poorer humanity is called upon to bear. 'Surely,' said the speaker, 'it is not surprising if we occasionally receive communications from the spirit world which might be characterised as vindictive; the wonder is, considering the many unjustly treated, mistaught, or undeveloped people who are constantly departing this life, that we find so few of these still harbouring feelings of revenge against those who treated them so inhumanly when they were in the flesh.' Reference was also made by the speaker to capital punishment—that mode of justice which seeks to exculpate one crime by committing another. Rapidly reviewing the 'hopes' of humanity, Miss Vincent, in a beautiful peroration, showed the larger hopes and higher thoughts which Spiritualism brought to humanity—hopes destined to be fulfilled in the fuller comprehension of those higher truths which shall inspire to nobler deeds for the betterment of the race. At the conclusion of the address Miss Vincent gave some very successful clairvoyance, eight descriptions in all. The first two, although they seemed exceedingly vivid, were passed as unrecognised by the lady and gentleman to whom they were given; the remaining six were all recognised. Once again the Marylebone Association wish to record their grateful thanks to Miss Rowan Vincent for her able and generous assistance, and all look forward with the greatest pleasure to hearing her on many other occasions at the Cavendish Rooms. Next Sunday, at 7 p.m., Mr. J. Veitch: 'Spiritualism as a Moral Force,' on which occasion a solo will be rendered by Miss Samuel, entitled 'The Ten Virgins' (Sir Wm. Robinson).—L.H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed in and from June 1st, and will re-open (p.v.) on October 4th, 1896.